A S D

VERAIGNE CORDIAL FOR a Christian Conscience.

Content thi selfe with pacience,
with Christ to bear the cros of paine
which can and wil the recõpence,
A thousand fold with ioyes againe
Let nothig cause thi hart to quail
Laũch out thi bote, hoise vp the sail
Put from the shore.
And be thou sure thou shalt atain
Vnto the port that shall remayne,
For euermore.

From Roane the .xi. day of May
Anno Domi. M. D. Liiii.

A SOVERAIGNE CORDIAL for a Christian conscience.

BE not a fraid (most dearly beloued in our Sauiour Christ) at these most perilous daies, Wherein by the sufferaunce of God, the prince of darknes is broken loose, and rageth in his members against the elect of God, with al suttelty, to set vp againe the kingdome of Antechrist, against whom se that ye be strong in faith, to resist their diuelish doctrine with the pure gospel of god, arming your selues with patience to abide whatsoeuer be laied vnto your charge, for the truthes sake, knowynge that therunto you be called, not only ye to beleue in him, but also to suffer for him. O how happi are ye, that in the syght of God are counted worthy to suffer for the testimonie of Christ. quiet therfore your selues (oh my louing brethren) & reioyce in him for whom you suffer, for vnto you do remaine these vnspeakeable ioyes, neyther eye hath sene, nether eare hath herd,

Mar. xiii.

Apo. xx.

i. Pet. v.

Philpi. i.

Act. xiiii.

i. Pet. iii.

Actes. v.

Psal. lxiiii.

i. Cor. ii.

Apo. xvii.

neither the hart of man is able to comprehend. Be not afraid therfore of the bodely death, for your names are written in the booke of life. And the prophet doth record thar in the ſight of the Lord, pre-
Pſa. cxv. cious is the death of his ſayntes.
Luk xxi. whatch therfore and prai, that ye
Mat. vii. be not preuented in the day of tẽp-tacion. Now commeth the day of your trial, wherin the waters rage & the ſtormy windes blow. Now ſhal it appeare whether you haue builded vpon the fleting ſandes, or vpon the vnmoueable rocke Chriſt, which is the foundatiõ of the Apoſtles and prophets, wher-
Ephe. ii. on euery houſe that is builded gro-weth into an holye temple to the Lord by the mightye working of the holy ghoſt. Now aprocheth the day of your battaile, wherin it is required that you ſhewe your
ii Tim. ii ſelues the valeaunt ſouldiours of
Ephe. vi. Ieſus Chriſt: armed with the ar-
Philip. ii mour of God, that ye may be able to ſtand ſtedfaſt againſt al the craf-tie aſſaultes of the diuel. Chriſt is your captaine, and you be his chri-

ſtians,

stians, whose cognisaunce is the crosse, to the which he willi glye humbled himselfe, euen vnto the- death, & hath therby spoiled his enemies. & now triumpheth he ouer thē in the glory of his father, making intercession for vs that here are to be fulfilled in hys misticall body. Yt behoueth therfore euery one that wil be counted his scholer, to take vp eche one his crosse and folow Christ, as ye haue him for an example, beinge assured that he beinge on your side. nothynge shal be able to preuayle agaynst you. and that he wil be with you vnto the worlds end. ye haue hys promis in the .xxviii. of Mathew, he wil go forth with his host lyke a conquerour to make a conquest. He is the man that sitteth on the white horse crowned with immortalitie. and ye brethren are his fellowship. wherof he is the heade. He hath your hartes in his handes as a bowbert after his godly wil, he shall direct the same after the ritches of his grace into al spiritual and heauenly cogitacions. he is

Hebr. xii. Collos. i. 1. Pete. v. Math. x. Rom. viii Mathew xxviii. Apoc. vi. i. Cor. i. ii. Tit. iii.

i.Cor.x. faithful and wil not further suffer you to be assaulted, then shal be a boue your power, and in the most daunger he wil make a waye, that ye may be able to beare it. Shrink not therfore deare harts, whether you shall be called, for the hope that is in you, for ye haue a com-
i.Pet.iii. Exod.iiii Psa.xxxi fortour. euen the spirit of truthe, which was sent from the heauen, to teach vs, he shall speake in vs, he shal strengthen vs. what is he then that wil be able to confound vs? nay. what tirañt is he that now
Luk.xiii. Actes.ii. Psal.cl. bosteth him selfe of his strength to do mischiefe, whom the Lorde shall not in the sayinges by the mouthe of hys seruauntes stryke downe to hel fyre? ye sodenly wil the Lord bring downe the glorie of the proude Philistian. by the hand of his seruant Dauid. Their
1.Re.xvii strength standeth in the speare & shield, but our help is in the name of the Lorde, whiche hath made both heauen and earth He is our buckler. walle, & tower of defẽce, he is our god. and we are his peo-
Psal.lx. ii Cor.vi Heb.viii. ple, he shal bring the counsell of

the vngodly vnto nought. He shal take them in their own net, he shal destroy them in their owne inuentions, the right hand of the Lorde shal worke this wōder, his power is knowen among the children of men, their fathers haue felt it, and are confoūded. In like maner shall their children know that ther is no counsel against the lord, whē their secretes ar opened vnto the world and are found to be against the lyuing God, worcke they neuer so crafteli, build they neuer so strong lie, yet shal their Babell fal down, and the builders them selues shal be scatered vpon the face of the earthe, as accursed of God. The iust shal see this and be glad, and praise the name of the lorde, that so mercifully hath delt with hys seruauntes, as to bring their enemies vnder their feete. Then shal the fearefull seede of Cain tremble and quake. Then shal the mocking Ismalites be cast out of the dore: Then shal the proud Nemprothe se his labour lost. Thē shal the host of Babilon be troden vn-

Psa. lxxx

Psal. cxi.

Psalm. lii

Psal. lxv.

i. Cor. xi.

Psa. xciii

Gen. iiii.

Gen. xxi.

Gene. xi.

Phil. iii.

det foote, then shall the Scribes
and Pharisies for madnes feare &
Psalm.ii. rage. Then shal their wisdom be
knowen for extreame folly. Then
1.Cor.iii. shal the bloudy dragon be voyde
of his pray. Then shal the whore
Psal.xc. of Babilon, receiue a double ven-
geaunce, then shal the market mē
Iob.v. of the beast, come vnto an open
Apoc.xii shame, then shall they scratche
their crownes for the very fall of
Ap.xviii. the monstrous harlot (whom now
Apo.xiii. they serue for filthye lucre) when
Ap.xviii. no man will bye their wares anye
more. Then shal the popish priest
Psa.cxlv. hoode crie wel awaye with care,
euen when the lord shal help his
seruauntes, which day is not far.
The day wherin the kingdome of
Antichrist shal haue an ende, and
neuer arise any more. In the mean
time, abyde in certayne and sure
hope cleauing vnto the promises
1.Cor.xvi of god, which in their dutime shal
be fulfilled, and acquit your selues
1.Cor.viii like men. against the enemyes of
God in al humblenes of mind, pu-
issaunt in spirite, to acknowledge
Heb.ix.x one God, one only sauiour Iesus

Christ,

for a Christian conscience.

Christ, one only sufficient & euerlasting sacrysice for the remission of sinnes, euen the precious bodie of the lord Iesus Christ. once offered for al & for euer. which now sitteth on the right hand of god, Psa. lxvii
and from thence shal he come to Actes. iii.
iudge both the quick & the dead,
and the last day he shall. &c. and Hebru. i.
vntyll that tyme occupyeth that
blessed body none other place to i. Pet. iii.
dwel in, to be kept in, to be inclosed in, bnt only in the heauens, e- Ephesi. i.
uen in the glorious maiesti of god,
personalli abiding ther in the self
same bodye without commyrge
downe frō thence til the last hour
and as he neuer ceaseth to be mā,
so doth he neuer leese the similitude of a man, his body ther hath
his liniamentes, and leaueth them Philip. ii.
not, so hath that body there hys
bignes, and shrinckerh not. & hys
manly shape at any tyme, he altereth not. He is in that he toke of
the virgin Mary a naturall man in Roma. i.
al conditions (except synne) and
what he tooke of his blessed mother by the working of the holye

ghost

ghoſt, he toke it for euer, and will not exchaunge for anye other, he tooke the ſhape of a man, wyth the ſubſtaunce of hys manhoode in one ſacred wombe, there were they coupled together by the holy goſt, neuer to be deuided a ſunder, he retaineth the one from the other inſeparablye, as he will not alter the ſubſtaunce of his fleſh into the ſubſtaunce of bread, ſo he wil no more alter the ſhape of his bodi into the forme of bread, ther cannot be a greater abſurdite againſt the truth, then to thynke that he woulde leaue the ſhape that he toke in the virgins wõbe (being an accident vnto his manhoode) and ioyne vnto the ſame the fourme of a wafer cake baken in an ouen, or betwyxt a paire of irons. As he is in heauen very God, ſo is he in heauen veri man, one onli mediatour betwixt god and man, euen the man Chriſt Ieſus. he it is that is the propitiation for our ſinnes. Beholde therfore to confeſſe this moſte apoſtolycke doctryne, and alſo that

Phil. ii.

Ioh. xvi.
i. Iohn, ii.
i. Tim. ii.

all

al fauour, mercie and forgiuenesse commeth only by him. The onely sonne of God the father for vs al, was made wisdom, rightuousnes, sanctification and redemption, all these are the gifts of God the father. freely geuen vnto vs bi Christ Iesus, God and mã, through faith in his bloud, and not by the merits of men, giftes they are (I say) frely geuẽ, geuen vnto vs of fauor, without desert by beleuing, and not deseruing. To this the law and Apostles beare wytnes. This doctryne haue all the blessed Martires of Christes churche witnessed wyth their blud to be true. To this truth hath al the consciences of all true beleuers confessed, euer since the ascention of Christ, this witnes is not but of God. what better quarel can ye then haue to giue youre liues for, then for the truth it self? That man that giueth his life for the truth: taketh the readiest way vnto life. He that hath the Popes curs for the truth: is surer of Christes blessing. wel then my brethrẽ what shal you let, but that you go

Collo. xi.
i. Corin. i
Ephe. ii.
Abac. ii.
Gala. iii.
Ephes. ii.
Actes. x.
Luke. ix.
Phili. iii.
i. Cor. ix.

for-

forward as ye haue begonne, nay
1 hon. iiii. rather runne with the rūners, that
Psalm. xv ye may obtaine the appointed glo-
rie. Hold on the right wai, that ye
Ephe. iiii neither looke backe, haue the eye
of your faith fixed vpon God, and
Collo. iii. so runne that ye may get holde of
Math. x. it. Cast away al your worldly pelf,
Mar. viii. as the fauour of frendes, feare of
men, sensual affection, pouertye,
ritches, landes, professions, carnall
fathers and mothers, wife & chil-
dren, with the loue of your owne
selues, and in respect of heauenlye
treasures, ye loke for. Let al these
be denied and vtterlye refused of
you, so that in no cōditiō they do
abate your zeale, or quenche your
loue towardes God. In thys case
Ephe. iii. make no account of them, but ra-
ther repute thē as vile, in cōparisō
of euerlasting life, away with thē
as thornes that choke the heuenli
seede of the gospel, wher they be
Luke. viii suffered to growe. They are burs
thens of the flesshe, which encom-
Rom. vii. ber the soule, exchaūge them ther
fore for aduauntage. Doth not he
gaine that findeth immortal trea-
sures

sures, for heauenlye & corruptible riches. Leseth that man any thing which of his carnal fathers & mothers is forsaken, when therefore he is receiued of god the father to be his child & heire in Christ, heauenly for earthlye, for mortall immortal, for transitory things, thinges permanent, is greate gaines to a Christian conscience. Therefore (as I begonne) I exhort you in the Lord, not to be afraid. Shrink not my brethren and sisterne, my strust not God, be of good comfort, reioyce in the Lord, holde fast your faith, and continue vnto the ende. Denie the worlde, and take your crosse and folowe him, whiche is your lodes mã. and is gone before. If ye suffer with him, ye shal raign with him. What way can you glorifi more the name of your heauenlye father, then by sufferynge the death for his sonnes sake? what a spectacle shal it be to the worlde, to behold so godlye a felowshyp as the seruauntes of God, in so iust a quarel as the gospell of Christe. With so pure a conscience, so strõg

Pſa.xxvi.
Epheſ.i.
Gala.iiii
Phili.iii.
Hebr.vi.
i.Cori.ii.
ii.Tim.ii

a faith,

a faith, and so liuelye an hope, to offer them selues, to suffer moste cruel tormentes at the handes of Gods enemies, and so to end their daies in peace, to receiue in the resurrection of the rightuous life e=

Hebru. x. uerlasting. Be stronge therefore in your battraile, the Lord God is on your side, & his truth is your cause and against you be none, but the e=

Phili. iii. nemies of the crosse of Christe, as the serpent and his seede, the dragon with his taile, the market men of the beaste, the offspring of the

Math. iii. pharisies, the congregation malignaunt, the generation of Vipers, murtherers, as their father the di=uel hath bene from the beginning,

Iohn. vi. to conclude, suche are they as the Lord god hath alwaies abhorred & in al ages resisted and ouerthrowen. God, from whom nothing is

ps. xxxiiii hid, he knoweth what they are, he that searcheth the hartes of men,

Heb. iiii. he hath found them out to be craftie, suttle, ful of poison, proud, disdaineful, stifnecked, deuourers, rauenours, barkers against Christes Testament, filthie and shameles,

and

and therfor doth the spirit of god by the mouth of his holi prophets & Apostles cal them by the names of Foxes, Serpents, Cockcatrices, Lions, Leoperdes, Bulles, Beares, wolues, Dogges, Swine, Beastes, teaching vs therby to vnderstande that their natural inclination is to disceiue, poison, and destroye (as much as in them lieth) the faithful and elect of God, but he wyth hys right arme shall defende his litle flocke against the whole rabilmēt of these worldlinges, which haue conspired agaynst him. He hathe nombred vp the heares of his chil drens head, so that not one of thē shal perish without his fatherlie wyll. He keepeth the Sparowes, much more wil he preserue them whom he hathe purchased wyth the bloud of the immaculate lābe. He wil kepe them, vntil the hour appoynted, wherein the name of god shal be glorified in his saints, in the meane time let them worke their wils, let them enuie, let them malyng, let them blaspheme, let them curs, banne, betraie, whippe, scourge,

Psalm. vi

Math. xx

Luke. xxi

Math. x.

1. Peter. i.

Math, x.

scourge, hang and burne. For by these meanes God wyll trye hys elect as gold is tried in the fornace and by these frutes shal they bring them selues to be knowen what they be, for al their shepes skinne. For as he that in suffering paciétlie for the gospel of God, is therby knowen to be of Christ: euen so in like maner is the persecutour of them knowen therby to be a member of Antechriste. Besydes that, these their extreme cruelty shalbe a meane the soner to prouoke god to take pite vpon his seruauntes, & to destroy those that so tiranouslie intreate his people, as we may learne by the historyes, as well in the bondage of Israell, vnder Pharoo in Egipt, as also in the miserable captiuitie of Iuda in Babilon, whereas when the people of God were in most extreme thraldome, then did the Lord stretch fourth his mightie power to deliuer hys seruantes. Though god for a time suffer them to be exalted in their owne pride, yet shal they not escape his vengeaunce. They are his

Sapi. iii.

Math. vii

Ieromes words vp on the vii. psal.

Exo. xiii.

Esd, xxiii

Mach. vii

Iaco. iiii.

roddes, and when he hath woren them to the stumpes, then will he cast them into the fire. This shalbe their final reward, your duty is in the meane while patientli to abide the wil of god, which worketh al thinges for the best. Thus dealeth he with vs, partly for our trial, and partly also for our sinnes, whiche we most greuouslie haue committed to the great slaunder of his gospel, wherby the name of God is euil spoken of among his enemyes, for the which he now punisheth vs with his fatherly correction in this world, that we should not be dampned with the world. By this meane seeketh he his sheepe that were lost, to bringe them home to the fold againe. By this way seeketh he to refourme vs, that we maye be like vnto him after the image of his sonne Iesus Christ in al holines and righteousnes before him. Finally, this waye vseth hys godly wisdome, to make vs therby to know him, and our selues in him that afore tyme had a maner forgot him, praysed be hys name. As

i. Pete. v.
Apoca. i.
Hebr. xii.
Iacob. i.
Ezechias xxxvi.
Roma. ii.
i. Cori. i.
Luke. xv.
Eph. iiii.
Osi. xiii.

for theſe Balamites which now do moleſt vs, let vs now commit them vnto the handes of GOD, gyue him the vengeaunce, and he wyll reward them. Fal ye to praier, and let theſe belly gods prate, for he is in heauen and ſleepeth not, that kepeth Iſraell, he is in heauen that made the ſeas calme, when the diſciples wer afraid. Let vs now faithfully cal vpon him, & he wil heare vs, let vs crie vnto the Lord, for he is gratious and merciful when we are in trouble. He is with vs, he wil deliuer vs, and he wil glorifie vs. If we be tourned vnto him, we ſhall find him turned vnto vs, if we repent vs of our wyckednes done againſt him, then ſhal he take away the plage that he hath deuiſed againſt vs. Let vs therfore earneſtly repent, and bring forth the worthi frutes of repentaunce. Let vs ſtudi to be hys. then ſhall we not feare what theſe hipocrites do againſt vs, which with their pretenſed holines deceiue the hearts of the people that be ſimple, and abuſe the autoriti of god in his princes, cauſing

Rom. xii
Phili. iii

Luk. viii.
Mar. iiii.

Pſa. lxxx
Pſa. xc.

Iere. xii.

Ier. xviii

Math. iii

Wat. xii.

sing them by their procurement to
establish the ambitious prelasy, &
to erect vp their idol againe, wyth
the romish masse. God (in whose Iob. xii.
handes are the hattes of kinges) o= Prou. xv.
pen the hart of the quenes maiesty
to espie them out what they be, &
so to weede them out, that thei no
lenger be suffered to trouble the
congregation of God, and to poi=
son the realme with their pope ho
ly doctrine. God almightie for his
sonne Iesus Christes sake, deliuer
the quenes hyghnes and thys her
realme from the proude prelates,
which ar as profitable in the chur=
che of Christ, as a polecat in a war Psa. xiiii.
rin. Their felowshyp is noisome, l. lxxviii.
their absence is right necessarye.
To conclude (my brethren) I com= Actes. xx.
mit you to God, and to the power
of his word, which is able to esta=
blish you in al truth, his spirite be
with you, & worcke in you that ye
may alway be mindful of your du=
ties towarde hym, whose you are Math. x.
both body & soule. whom se that
ye loue & serue, dread & obeie, be= Exod. i.
fore al earthly powers, and for no= Deut, iiii,

thing vnder the heauē defile your
Rom.xii. cōſciences in the ſight of god. Diſ
ſemble not with his word, god wil
i.Pete.ii. not be mocked, nay, thei þ diſſēble
with him, deceiue thē ſelues. ſuch
Mar.viii. the lord deny & caſt out at the laſt
Math. x. day. Suche as beare ii. faces in one
Apoa.iii. hoode, ſuch as play on both han-
Heb.xiii. des, ſuch as deni the knowen truth
ſuch as obſtinatly rebel againſt it,
al ſuch with their partakers, ſhall
the Lord deſtroi. God defend you
from al ſuch, & make you perfit
vnto the end. Amen.

Feate not for death, paſſe not for bandes,

Only in God put thy whole truſt.

For god wil require thy bloude at their handes.

And this thou doſt knowe, that once die thou muſt,

Onely for Chriſt thy life if thou gyue:

Death is no deathe, but a meano for to lyue.

FINIS.

In your praiers remember me your brother and ſeruaunt in the Lord Ieſus Chriſt.

A GODLY PRAIER.

BE mercyfull vnto ys (O Lord God of mercies) and deſtroi vs not in thi wrath. we haue offēded (O lord) we haue treſpaſſed agaynſt thee, therfore haſt thou now viſited vs with thi heauy hād, ſuffering our enemies to triūphe ouer vs. But yet (O Lord) our hope is in thee, that thou wilt not forſake vs, nor leaue vs, which put our truſt in the. Hear vs (O Lord) for thi ſonne our Lord Ieſus Chriſtes ſake, and gyue not thy people to be a praye vnto the wycked for euer, O Lorde in thee haue we truſted, let vs neuer be cō-founded. Haue mercy vpon vs, and after this great miſeri, ſhew vs the light of thy countenaunce, that we may ſe the brightnes of the goſpel againe, to thy great glory, and our great comfort, and to the ſaluatiō of thy people. Tourne vnto vs (O Lord) that be toutned vnto the, & by thy holy ſpirit wotke in vs, that we neuer retourne from thee anye more, but alway walke in thy holy feare, as it beſemeth thy children. Withdraw (O Lord God) thys thy

heauie displeasure, and be mercyfull vnto vs. Let not thy enemies of thy woord, spoile thy seruauntes, neither gyue thy people to be an euerlasting stocke to the foolishe. Finally (O Lord God) deale with vs after thy accustomed kyndnes. As thou art iustlye displeased for our synnes, so be fauourable to vs that repēt the same, that thou maiest be knowen a righteous God, ful of pitie and compassion. Graunt this we beseeche thee, for the bloud of Iesus Christ. to whom with the & the holye ghost be al honour, praise and glorie, worlde without end Amen.

(.*.)